THE Reciprocal DUTY BETWIXT Kings and Subjects, Impartially Stated, IN A SERMON ON *Romans* xiii. 1.

Preach'd in the Cathedral Church of *Glouceſter* at the Aſſizes, *Sunday, July* the 14th, 1706.

By *LUKE BEAULIEU*, One of the Prebendaries, B. D.

LONDON:

Printed by R. *Janeway*, for R. *Clavell*, at the *Peacock* in St. *Paul*'s Church-yard. 1706.

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Advertisement.

THE Ensuing Sermon was preach'd before a great Audience Verbatim *as it is printed: And if it was not received with General Approbation, yet I am sure that it was intended for the General Good; Calculated for the Peace and Welfare of any Form of Government in any Christian State. I therefore will make no Apology for it; I deliver'd my Thoughts freely, and what I am perswaded to be true. That which alone grieves me is, that I seem to clash with a Writer of good Note, who hath the Honour to be One of the* London Divines, *and who, it seems, last Year preach'd on the same Subject, before as great*

great an Aſſembly. To this I can anſwer only, That I do not Charge him with the Conſequences of his Interpretation of the Text, however contrary it be to my Notion: And that if he be a good Man, (as he hath been repreſented to me) I doubt not but we both aim at the ſame End. However, for ought I can ſee, in our Unhappy State of Diviſion, whatever Side of the Queſtion we take we pleaſe but One Party, and we muſt remain contented with the Conſcience of our own Uprightneſs, in ſeeking only to Pleaſe God, and Benefit Mankind: And may none of us ever want the Comfort of our ſo doing.

THE

THE Reciprocal Duty BETWIXT Kings and Subjects, &c.

ROM. xiii. 1.

Let every Soul be ſubject unto the Higher Powers. For there is no Power but of God: The Powers that be, are ordained of God.

THE Command in the Firſt Part of the Text is here grounded by our Apoſtle on the laſt Words of it; *Every Soul is to be ſubject to the Higher Powers*, becauſe they *are of God*: Ordained by himſelf, who alone hath Abſolute Power over all his Creatures, and therefore can, as he pleaſeth,

impart of his Authority to Princes, and make them Rulers in the Kingdoms of the Earth.

Conſonant to this Doctrine of St. *Paul* the Laws of this Chriſtian Kingdom have obliged the Subjects of it to ſo ſtrict a Subjection to the Regal Power, which is here the higheſt, that they have made it Capital, and the greateſt of Crimes in any Caſe whatever, to levy War againſt the King, to Aid his Enemies, or even to purpoſe any Force againſt his Perſon, or Imperial Dignity: And in the Act for Celebrating our Deliverance from the long Rebellion, the Parliament aſſerts, That *Almighty God is the King of Kings, and ſole Diſpoſer of all Earthly Crowns and Kingdoms*; and calls all the Rebels, *Uſurping Tyrants, and Execrable, Perfidious Traitors.*

Theſe Declarations, Sacred and Civil, ought to carry with us a very great Authority: Not only becauſe they exclude the higheſt Obligation any People can lye under, but becauſe they alſo are the Foundation of our Peace and Proſperity under this Happy Reign.

The Senſe of this Duty of Subjection hath procured to us the Bleſſing of a moſt Excellent Queen, Exemplarily Devout towards God, and Juſt and Tender to Her People: So that Royal Authority being now ſo beneficial, ſtrengthens thoſe Arguments againſt Rebellion, wherewith the Laws of our State, and the Laws of our Chriſtian Profeſſion, bind us to be ſubject; and we cannot but readily aſſent that a Power ſo Juſt, and ſo Beneficent, is from God, as St. *Paul* aſſerts.

But the Text goeth further, and affirms it of all Powers whatever, that they are of God, and are ordained by him, and ought therefore to be ſubmitted to.

And

And here comes the Unhappy Clash betwixt Superiors and Inferiors, betwixt Restless and Contrary Passions, and betwixt Duty and Interest. Corrupt Men in this Mortal State are never safe, and never satisfied. They feel Wants and Grievances, and see Dangers on all Sides. Power may be wrested out of the Rulers Hands; or if not, may oppress the Subjects, and in the present degenerate State of Humane Nature, there will be Abettors on both Sides, who for the most Part, according as either prevails, will turn about to the strongest, be it never so wrong. The most Seditious and Popular, at some Times, when it shall serve their Interest, will be the most forward in carrying on Tyrannical Projects.

Nay, even amongst those that should most impartially assign the Bounds of Duty, on both Sides; it hath been observed of old, that they that at *Paul's* Cross preach the Subjects Priviledges, and the Duties of Kings; and at *Whitehall* dry up Royal Prerogatives, and Peoples Subjection, that they preach for Preferment, not for Peace. Plainly it becomes not a good Man to ingratiate himself either with Princes, or with Popular Factions, by soothing on either Hand, their Ambitious Claims, rather than representing to them their Duty.

For the Text doth, no doubt, include a Duty on both Sides. They that are in Authority ought to be very just in the Exercise of a Power they have received from God: As likewise they that are under it are bound to attend whence it comes, and accordingly pay to it due Reverence and Subjection. For as *there is no Power but of God, so is every Soul obliged to be subject.*

This

This I ſhall conſider in Relation, 1. To God. 2. To the Magiſtrate. And, 3. To the Subject.

In the firſt Reſpect we have here what *David* heard from the Divine Oracle, *Pſal.* 62. 11. *God hath ſpoken once, twice have I heard this, that Power belongeth unto God.*

This is moſt evident, and needs not to be prov'd, that the great Lord and Maker of all Things muſt needs be the Fountain, and the Author of all Power, whether it be Natural, Eccleſiaſtical or Civil: God hath Dominion over all, and doth impart to Men what Share of it he wills over the Works of his own Hands.

And now to reſtrain this to Supreme Magiſtrates, of whom the Text ſpeaks in particular. Here we are to enquire, *Firſt*, How far? And *Secondly*, To what Purpoſe the Sovereign is authorized by God?

Firſt, How far, ſeems to be a Queſtion attended with Danger; for who ſhall aſſign Bounds to that Power which acts here with Impunity, and hath no Superior on Earth? Nevertheleſs we may be poſitive in it, that the Magiſtrate's Commiſſion from God extends no further than to aſſert his own Juſt Authority, and do Juſtice to thoſe that acknowledge the ſame.

For Princes, how great ſoever, can have received no Right from God to oppreſs and wrong any Subjects whatever. To be ſure the Power which the Ruler hath receiv'd from above can juſtifie no Injuſtice. *Shall not the Judge of all the Earth do Right?* And ſhall he authorize his Great Officers under him to pervert Judgment, and to commit Iniquity? We may be ſure that the Power which Princes are intruſted withal doth in no wiſe extend to the doing of any Injuſtice; what they

they can do by Force is not here the Queſtion; every Man that Way may be injurious to his Neighbour, as well as a Supreme Ruler: We ſpeak only of the Civil Powers which God hath ordained; And, I ſay, they are reſtrain'd.

They neither can make Religion, nor repeal the Laws of Nature, nor change the Rules of Subordination; that is, they can have no Authority to act againſt God, nor againſt any of thoſe Inſtitutions and Orders he hath appointed.

The Management of Sacred Rites, and of Sacred Functions, for the Honour of God, and Salvation of Humane Souls, committed to Chriſt's Miniſters; the Obedience of Children to Parents, of Servants to Maſters; theſe Magiſtrates can neither Invade, nor Diſpenſe withal. Their Power is only to Protect, not to Swallow up thoſe others, Powers which are equally appointed by God as their own.

But now, in order to this Protection, which Princes are obliged to give to all Ranks and Orders of Men under their Dominion; in order to the reſtraining of Wickedneſs and Violence, and enforcing of all Duties, Social and Religious; they are to maintain, and to vindicate their own Authority. For though it be bounded and limited by God, to whom the greateſt Monarchs in the World are accountable, yet within their ſeveral Territories their Power is Supreme, neither to be appealed from, nor to be reſiſted.

And therein conſiſts the Deſign of its Inſtitution, Soveraignty, where-ever you lodge it, in every Dominion, is of uſe no further than as it is reverenc'd and

ſubmitted to for the deciding of Claims and Quarrels, and the defending Innocence, and maintaining Truth and Juſtice. And that Will anſwers the Second Query, To what Purpoſe *the Powers that be, are ordained of God?*

To which the plain Anſwer is this, That they are ordained for the Benefit of Mankind. To keep Men within their due Bounds, in as much Peace and Order as this ſinful World is capable of.

There is no doubt but that this is the End why God appointed Magiſtrates. He deſigning to manifeſt the Juſtice and Graciouſneſs of his Providence towards Men, and well underſtanding the Depravedneſs of their Corrupt Nature, and the Violence and Miſchievouſneſs of their Turbulent Paſſions, put them under a Force; here you muſt be regular and quiet, or you ſhall be reſtrained and puniſh'd by a forcible Coercion; if you will not ſubmit to the Scepter of Righteouſneſs, here's the Sword of Juſtice for to cut off Evil Doers, and Diſturbers of Publick Peace.

As for thoſe that are obedient to God, and are willing Subjects of our Saviour's Kingdom, in obſerving the Chriſtian Laws, they are under the Government of the Church, *Quæ Credentem & volentem regit*, which guides the Faithful without Compulſion, by the Power of their Hopes, and their Chriſtian Faith only.

But the Generality of the World, if unreſtrained, would ſoon deſtroy the Innocent, and bring all to Confuſion; Wicked, Unruly Men want the Terror of Civil Magiſtrates, that are armed with Power, to take

take Vengeance of Criminal Actions. So in this Sense hath St. *Paul* said, 1 *Tim.* 1. 9. *The Law is not made for a Righteous Man, but for the Lawless and Disobedient; for the Ungodly, and for Sinners*; Vile and Mischievous Offenders, as the Apostle there mentions; that such may be aw'd and punish'd, *the Powers that are, are obtained of God.* By their Supreme Authority, to be Protectors of the Good, and a Terror to these Evil Doers.

And this is the Second Thing design'd, which brings me now from the Author of the Power to the Receiver thereof; *i. e.* the Magistrate, who hath his Commission from God, as he is Soveraign; St. *Paul* here considers no other Qualification but his Soveraignty.

He who then was *the Higher Power*, was a Heathen, a great Tyrant: But in the Divine Designation and Purpose he was God's Minister, for the Good of his People, and as such not to be resisted: For if the Magistrate can be reproach'd or repuls'd with Impunity, and cannot assert and defend his own Authority, how shall he protect those that under it should be righted, or shelter'd from Injuries?

The Soveraign Magistrate therefore is suppos'd never to do wrong, because he cannot be impeach'd, nor punish'd in a Legal Course. Were there a Tribunal within his Dominions, that could, by Law, try him, and call him to Account, that Tribunal would be the Higher Power: For there must be a last Resort for a Final Judgment in all Humane Contests.

What-

Whatever State, or Monarchy, or Commonwealth, we can ſuppoſe, Claims and Complaints muſt be determined by ſome Authority, from which there can be no Appeal. And *He* or *They* that have that Right of Final Deciſion, from whoſe Supreme Authority Legal Proceſſes are Iſſued, and in whoſe Name they are Executed. He, ſingly or collectively, muſt be that Higher Power, to whom Subjection is due, and Fidelity is ſworn; who alone hath Right to our Allegiance, and againſt whom no Man, within his Dominions, can lift up his Hands, and by the Laws be accounted guiltleſs.

All Caſes put againſt this Truth are Miſchievous, meer Evaſions, to break looſe from Duty. Holy Scripture plainly tells us, the Soveraign Power is of God, not to be reſiſted, and makes no Exceptions. Here a Man comes with Ifs and Ands to raiſe Difficulties, and give Scope to Fancy for wild Suppoſitions; all Divine Laws about Paſſive Duties may this Way be perplex'd, and rendred inſignificant.

No States, or Parliaments, in their Civil Sanctions, countenance ſuch Irreverend and Deſperate Suppoſals; but join with Holy Scripture, in aſſerting the Duty of Allegiance to Supreme Magiſtrates; without ſuch Cautions and Reſervations, which would make Governors jealous, and diſpoſe Unquiet and Diſcontented Subjects to ſtudy Pleas and Pretences againſt Peaceable Submiſſion.

Nay, the very Leaders themſelves of the long Rebellion appeared at firſt more modeſt. They pretended to fight by the Regal Authority, and for it: And againſt the King's Perſon no further then to ſet him free,

free, and to reſcue him from Evil Counſellors. So ſenſible they were, that as well the Laws of the Land, as the Laws of God, had abſolutely condemn'd Riſing up in Arms againſt a Prince, who was their acknowledg'd Soveraign.

In a Matter ſo plain as this there would be no Doubts nor Miſtakes but what common Senſe and upright Conſcience would eaſily reſolve and rectifie, did they not act upon Deſign, that are of a contrary Opinion.

Beſides the Appointment of God, the Ground of Subordination is in Nature it ſelf; the Relation betwixt Children and Parents: And there alſo the Law is plain, and without Exception, *Honour thy Father and thy Mother.* Children, as well as Subjects, may put hard Caſes. What if my Father will do this? What if he would do that? Things very unnatural, and very cruel? The Anſwer is, That ſuch Suppoſitions are very undutiful, and that Divine Wiſdom hath not thought it fitting, in any wiſe, to mention them, as being a Violence to Nature: Utterly contrary to the Conſcience and the Inclinations God himſelf hath impreſs'd on the Souls of Parents, Whatever thy Parents would do, yet thou can'ſt not change them; and ſtill the ſame Law remains fix'd, *Honour thy Father and thy Mother.*

It is indeed a great Bleſſing to have good Parents, but we chuſe them not, neither yet our Governors. God gives them in his Love, and in his Diſpleaſure: For the Proſperity or the Puniſhment

niſhment of a People; it depends not upon our Choice of what Sort they ſhall be: But our Behaviour towards them is preſcribed by Divine, and by Humane Laws. Kings reign by the ſame God that gave us our Being, aud caus'd us to be borne under thoſe Higher Powers he appointed to be Rulers of the Earth; it becomes us not to controul his Ordinance, nor to weaken the Bonds of our Duty, by putting Caſes, and making Suppoſitions. *My Son, fear thou the Lord, and the King, and meddle not with thoſe that are given to change.*

'Tis an eaſie thing for reſtleſs Men that fear not God, ſway'd by Ambitious and Greedy Deſires of the World, to find Reaſons for oppoſing and altering Government: But *fear thou the Lord, and the King*; for *the Powers that are, are ordained of God: And they that reſiſt the Power, reſiſt the the Ordinance of God.*

This brings the Duty home to every Man, to every one of us, who own Superiors under God, and by him appointed. St. *Peter*, (if we are Chriſtians) hath thus expreſs'd this Rule to us, 1 Epiſt. c. 2. v. 13. *Submit your ſelves to every Ordinance of Man, for the Lord's Sake: Whether it be to the King as Supreme, or unto Governors as unto them that are ſent by him, for ſo is the Will of God.*

Having therefore explain'd the Words of the Text, as relating to God, and to the Supreme Magiſtrate,

giſtrate, we ſhall in the Third and Laſt Place now conſider them as relating to the People.

There is no Power but of God; the Powers that are, are ordained of God: Then *let every Soul be ſubject.* Here none of the People, Single or United, Clergy or Laity, Great or Small, are by St. *Paul* conſidered in any other Reſpect, than as obliged to be ſubject. We Preach to none but ſuch as own this Obligation; and we our ſelves acknowledge to be bound by it, equally with other Subjects.

To put Caſes therefore either to elude or to break theſe Sacred Ties, or to juſtifie ſome extraordinary Changes in States and Kingdoms, is to proſtitute Divine Authority to Humane Paſſions, and to make the Word of God bend to the Alterations and unſettled Humours of Men.

By the Apoſtles St. *Peter* and St. *Paul* the Prince is conſider'd only as having Dominion; how he comes by it, in any State, is never enquir'd. If he be but ſo far poſſeſt and recogniz'd, as to have the Rights and Enſigns of Supreme Authority, and the full Power of Legal Adminiſtration, 'tis ſufficient: He then is that Higher Power which is ordained by God, be he a *Jeroboam* or a *Baaſha*; and the People under him is by the ſame Apoſtles conſider'd only as Subjects. All Ranks and Degrees of Men under Government are by Divine Authority oblig'd to be ſubject to the Supreme Ruler; their Hands and Conſciences are tied by Legal Bands, if not by their own Oaths; they may not uſe

Force

Force, and reſiſt, nor attempt to wreſt the Supreme Authority. This is God's Ordinance, that every Soul ſhould be ſubject to the Higher Powers; that are eſtabliſh'd, and bear Dominion in the Kingdoms of the World: And were this conſcientiouſly obſerv'd, it would prevent many Struggles, and Confuſions, and Miſchiefs, and the Effuſion of much Humane Blood; and ſometimes the Fatal Overthrow of Potent Princes, and Kingdoms, and whole Nations.

God, no doubt, appointed in this, as in all Caſes whatever, what is beſt for Mankind, what would make the Prince ſecure, and what would make the People ſafe; by preventing Jealouſies, and Lawleſs, Arbitrary Proceedings, on either Side. The Conſtitutions and Laws would be Sacred, and of Force, to preſerve as well the Rights of the Subjects, as the Thrones of Princes. For I ſpeak only of Civiliz'd, and of Chriſtian Countries. Thoſe Brutiſh Infidels that live under Deſpotick Government are capable of no better. The ſame Ignorance that makes them *Barbarians*, makes them Slaves alſo. But where there is Inſtruction, there are Stated Rights and Rules of Government, appointed by Publick Wiſdom: And Laws are Bulworks and Boundaries, as well for the Juſt Priviledges of the People, as for Regal Prerogatives: And curſed, in this Caſe alſo, is he that removeth his Neighbour's Land-mark, and inſtigates either the Prince or the People to encroach on each others Rights.

I am ſure our Principal Danger in this Caſe comes from Men of the like Paſſions, and under the ſame Obligations as we are. The Prince is but one; and as we have no Reaſon to fear either his Perſon or Legal Authority; ſo are we not bound to ſubmit to the Illegal Violence of our Fellow-Subjects, that proceed againſt all due Courſe of Law, and the ſtanding Orders and known Proceedings of Judicial Courts.

Though withal it muſt be confeſs'd ſuch is the State of Things below, that on either Hand we muſt be expos'd to Sufferings; even unjuſt Sufferings. The Laws themſelves that ſhould ſecure our Rights, may be made Inſtruments of Oppreſſion: So may our Neighbours, as well as our Magiſtrates, who all ſhould ſtand up for our juſt Defence; Power and Strength may be abus'd, as are all the Bleſſings which Men receive from God. But yet as long as God hath thought it beſt to ordain Supreme Magiſtrates; to make their Perſons Sacred and Inviolable, and their Authority Irreſiſtible, that by them Publick Laws, and Publick Juſtice might be executed without Oppoſition, it is as much our Intereſt, as it is our Duty, to be ſubject, we, and every Soul whatever, to the Higher Powers.

There are Thouſands that groan under the Oppreſſion of their Neighbours, it may be their near Relations, for one that ſuffers by the Government. We can have no Redreſs but from the Magiſtrate. It is certainly beſt for us that God's Ordinance ſhould take Place, and every Soul ſhould be ſubject to him that is veſted with the Supreme Authority.

The Exceptions from this, which ſome are pleas'd to make; What if the Prince ſhould attempt to change the Conſtitution, and enſlave or deſtroy the People? Are only Declarations, that if a certain Sort of Men are not pleas'd and promoted, they will clamour that the Government is Tyrannical, and Unjuſt, and not to be ſubmitted to: And that therefore great Care muſt be taken to have them gratified, that they may be willing to be quiet. But we, of the Reformed Religion, who have all along condemn'd Papal and Popular Encroachments, taught by Jeſuits and other Papalins, over the Secular Powers, we profeſs better Things, and may moſt juſtly aſſert with one of our moſt Excellent and Judicious Preachers, *That our Religion, and all the Doctrines of it, are perfectly conſiſtent with the Peace of the Civil Government, and the Welfare of Humane Society: And that we neither except the Clergy from Subjection to the Civil Powers, nor abſolve Subjects upon any Pretence whatſoever, from Allegiance to their Princes.*

Archbiſhop *Tillotſon.*

This was wont to be the Tenor of what was preached to the People; the moſt Knowing, and the moſt Eminent; never to take off the Reſtraints which the Laws of God, and the Laws of the Land, have put upon the Subject; never to ſhew them when, and in what Caſes, they may ſhake off the Yoke of Subjection: But to recommend the Duty plainly, and at large, without thoſe Quirks and Limitations, which our Religion and Civil Statutes have never mention'd.

Indeed,

Indeed, if a Christian Orator were to speak before a Prince, whose Temper and whose Government gave Occasion for it, he might, he ought, with Freedom and Courage, to represent the Sin, and the Danger of proceeding Arbitrarily or Injuriously in any Case. That the Sovereign, by departing from the Laws, teacheth his Subjects so to do; That by acting against that Justice he owes them, he sets them an Example of departing from their Duty to him; That Oppression makes even a wise Man mad: And that if those Laws, which make him the Supreme Ruler, are by him slighted and broken, they will be of no Strength to hold the People under his Government. That Men by wrong may be provok'd to right themselves the same Way they are assaulted: And that if he thinks to act by Force, there will be Thousands to One against him. Lastly, that God the Righteous and Supreme Monarch, who exalted him to the Throne, for the Protection and Welfare of his Subjects, may by their own Hands pull him down, if he abuse his Power against them: And punishing one Sin by another, take Vengeance of his Injustice by a Prosperous Rebellion. Such Things, in proper Time and Place, should be represented, if there were Occasion.

The Laws which prescribe the Bounds of the Peoples Obedience and Subjection to the Prince, are no doubt equally binding upon both, and by all Lawful Means ought to be maintained. And tho' we have no Jurisdiction over our Sovereigns, yet their Ministers may be impeach'd, and made to feel the

Power

Power of the Laws, if they ſhould go about to infringe or to betray them. In this Caſe we need not Aſſault, nor yet threaten our Prince; but our Fellow-Subjects, be they never ſo great, if they countenance or encourage the invading of our Legal Rights.

Give me Leave here to take Notice, and to complain of a great Iniquity, wherein moſt of us are concern'd.

The Miniſters of Religion, in this Church, and the beſt Members of our Communion, are expos'd to Popular Clamours, and to Popular Odium, as diſpos'd, and deſirous to betray National Liberties, and to befriend and promote Arbitrary Government: When, God knows, no Men, at all Times, have made a Braver Stand againſt all Infractions of Laws, and invading of Publick Rights: None have behav'd themſelves more peaceably, or ſhew'd themſelves more affectionate to the true Intereſt and Proſperity of their Country. This falſe and injurious Outcry is rais'd only by vile Libels, and by a railing Crew, and countenanc'd by thoſe that either would cover their preſent Deſigns, or at leaſt their former Outrages, of having once Murther'd their Prince, and Enſlav'd their Fellow-Subjects.

'Tis true, I do confeſs, that without diſtorting of Holy Scripture, and enervating of Chriſtian Precepts, we preach what *Paul* hath ſaid, and what our Laws do aſſert and enjoin: That the Powers that are, are of God; and that every Soul ought to be ſubject to them. And 'tis likewiſe to be confeſs'd that neither the Articles, nor the Homilies, nor the Liturgy of our Church, have

have ever found out, or admitted of any Evaſions or Exceptions from this general Duty of Subjection.

This is our only Crime: And if this be counted a Crime, I only deſire to plead theſe Three Things.

1. That God, never but once, was the Civil Governor of a People: And that ſince the ceaſing of his Theocracy over *Iſrael*, the Scripture hath no Precepts about Wars, Foreign or Domeſtick. The New Teſtament doth not meddle with Politick Conſtitutions of Kingdoms, neither gives Directions when or how to make War at Home or Abroad, nor allows of any Diſpenſations from the Duty of Subjection; no Rules when or after what manner Subjects ſhall ſnatch the Sword out of the Hands of Supreme Magiſtrates, when they uſe it not as they ſhould. Only, in general, the Goſpel commands us to obey God rather than Man; never to comply with the Civil Power, when it is abus'd againſt God's Truth and Honour, or the juſt Rights of the Community. Obedience in ſuch Caſes is declar'd to be a Sin: But yet Subjection is ſtill a Duty. So Primitive Chriſtians practic'd, ſo are we bound to do; *To Fear God, and Honour the King*, and in no Caſe rebel againſt either.

2. I ſay further, that in our Inſtructions we can take no Notice of whole Communities; becauſe we Preach only to particular Aſſemblies, and never to entire Nations; and ſo can proceed no further than to tell each Subject what is requir'd of him, according to God's Word. When the whole Body of a People ſhall meet together, if they have other Laws, or another Goſpel than we Private Chriſtians, we

pretend not to preſcribe any thing to them; to be ſure they can do whatever they have a Mind to, if they are all agreed.

3. *Laſtly*, I would obſerve, that we meddle not with thoſe that are free, and can model as they pleaſe their own Government. If any ſuch there be? *If a Nation can be Born at once?* As the Prophet ſpeaks, *Iſa.* 66. 8. And they find it convenient to appoint Governors: They may make with them what Terms they think good. We ſpeak only to thoſe that are under Allegiance, and were Born under Laws and Subjection to ſome Eſtabliſh'd Magiſtrates: And we tell them, as God hath ſaid, that they muſt be ſubject, and not reſiſt the Legal Powers over them.

God, whoſe Supreme Authority can oblige us to be patient and peaceable, hath thought it beſt, for the Order and Quiet of Mankind, that there ſhould be Sovereign Powers in every Dominion: And hath order'd Publick Teachers, in his Name, to command the People committed to their Care, *To be ſubject to Principalities and Powers, to obey Magiſtrates, and to be ready to every good Work*, Tit. 3. 1. So St. *Paul* bids *Titus*, and in him bids all Goſpel-Miniſters; and we are bound to obey God, tho' it agrees not with the Schemes of our Modern Politicians. But we ſhall all appear before the Judgment Seat of Chriſt: And here I add no more for clearing of our Innocence.

God knew it full well, we are well aſſur'd, that in our Mortal and Imperfect State there would be no Government but what might be found Fault withal; none without ſome Errors and Inconveniences, yet

he knowing likewiſe the ſad Conſequence of oppoſing Authority, would not open a Door to endleſs Confuſions, by allowing Caſes wherein Subjects might ſhake off the Yoke of Government, and be Judges of the Neceſſity, and the Expediency, when they might reſume their Freedom: Were this allow'd, this would be a ſad World; no Rulers would be ſafe; no Peace nor Juſtice eſtabliſh'd: The worſt of Men, being the greateſt Enemies to Laws and Magiſtrates, would be the loudeſt, and the moſt forward, in clamouring againſt them; always buſtling to Chap and Change, till they themſelves got Uppermoſt.

See what Three reſtleſs Men can do in the many Thouſands of *Iſrael*. *Corah*, *Dathan* and *Abiram* draw a Number of great Men after them; and altogether ſo incenſe the People, and charge *Moſes* ſo home with Arbitrary Proceedings, and with Tyrannical Deſigns, that had not God appear'd in an extraordinary manner, *Moſes*, the Meekeſt of Men, had been judg'd a Tyrant, and dealt withal accordingly.

If a Faction proſpers, they will Vote themſelves the Nation, and Vote themſelves oppreſs'd, and make the Prince a Criminal. And when *Abſalom* ſhall have ſtolen the Hearts of the People, and the Conſpiracy with him ſhall be ſtrong, *David* muſt be forc'd to fly for his Life.

They that draw the Sword againſt a Sovereign, conſider nothing but what they can do, and what they muſt do, to ſecure themſelves againſt the Authority of Legal Juſtice: When once Things are come to that Paſs, Innocence and Right ſignifie nothing;

thing; they that reſiſt the Power, muſt, if poſſible, overcome and deſtroy it.

Were there Caſes allow'd for Reſiſtance, Subjects muſt be Judges of them, or 'twould do them no Good: And if they were Judges, we ſee how they can be led, how they can be miſled, and impos'd upon. God hath been therefore very gracious to Mankind, in interpoſing his Divine Command in the Behalf of Magiſtrates; that if Men feared God, they might reverence their Rulers; and the Divine Authority might be a Reſtraint on the People from offering Violence to them; otherwiſe this Earth would be but a Field of Blood. If *Moſes*, if *David*, were aſſaulted for oppreſſing and enſlaving of their Subjects, what Princes could hope to eſcape?

No doubt the beſt of Men may be guilty of Miſtakes, or Miſ-government, in many Particulars; and do we not our ſelves tranſgreſs in many Things? Let him that is without Sin caſt the firſt Stone againſt his Governor; or let him that is free, that hath a juſt Authority to reſiſt, that is not bound to be ſubject; let him open his Commiſſion, and ſit in Judgment upon his Sovereign: But till then let the World reſt in Peace, and every one abide in that Calling wherein he is called. Job 34. 18. *Is it fit to ſay to a King, Thou art Wicked, and to Princes, Ye are Ungodly?* Is it fit for Subjects to hold up their Fiſt at their Soveraign, and tell him, *If you think to Enſlave us, or Invade our Properties, look to your ſelf?* Doth this become the Duty of a Subject, or the Meekneſs of a Chriſtian?

Such

Such Reproachful Threatning Carriage towards the Government, was the Forerunner which soon introduc'd that accurs'd Rebellion, which we have Cause frequently to bewail, and which Murthered One of the best of Kings. Such Rudeness and Defiance to Humane Authority is a Contempt of Divine Providence, and Divine Majesty; for God is the Author of Superiority and Subordination, the Founder of all Earthly Government. Job 34. 10. *Hearken unto me, ye Men of Understanding; far be it from God that he should do Wickedness, and from the Almighty, that he should commit Iniquity, for the Work of a Man shall he render unto him, and cause every Man to find according to his Ways. Yea, surely, God will not do wickedly, neither will the Almighty pervert Judgment; who hath given him a Charge over the Earth? Or who hath disposed the whole World?* We are all the Works of his Hands, and he is the Maker, and Absolute Lord of the whole Universe. *The Kingdom is the Lord's, and he is the Governour among the People.* We are bound to submit to his Dispensations, and to acquiesce in his Ordinance: He hath declar'd that the Powers of this Earth are ordain'd by him, and that they ought not to be resisted; therefore till he dispence with us, 'tis our Duty to be subject.

And blessed be God's Gracious Providence that we have a Prince over us, whom we ought to Reverence and Obey as much for Her Personal Goodness, as Her Regal Authority; 'tis an ill Time now to begin to Preach up the Lawfulness of Resistance

to abuſed Power. Should my Servant tell me, *Sir, you are a very kind Maſter, and I am very willing to ſerve you: But had I a Maſter that ſhould uſe me ill, or ſtrike me, I'd certainly at him again.* Though I might thank him for his Compliment, yet I could not but take Notice that there is in it a Serious Caution given me.

Praiſed be God we are not in that Ill-natur'd State of War and Defiance, every Man againſt every Man, which ſome of late make the Foundation of their Politick Schemes. We live under Laws truly well, and wiſely contriv'd, and a Conſtitution fitted to make every Man under it as Safe and Happy as Men can be in this Vale of Miſery. We have a moſt Excellent Religion, to check the Corruptions, and to ſoften the Hearts of Men, and raiſe their Affections towards Heavenly Things: We have a moſt Gracious Sovereign, and the Good Providence of Heaven, to watch over God's People, and to repreſs Evil Spirits and Miſchievous Men in their Wicked Attempts. We have all that can induce Men to be thankful to God, Affectionate and Dutiful to their Prince, and very Secure and Peaceable under the Government.

Lord Jeſu, muſt we not truſt our Souls with Thee for ever! And ſhall we not intruſt our Temporal Concerns to thy Gracious Care, who haſt made ſuch Ample Proviſions for our Well-being here, in our ſhort State of Pilgrimage?

May

May the Queen's Majesty Long Reign, and Gloriously Prosper, in Her Undertakings: May the Church, under Her Protection, Flourish more and more, and ever Assert with Success the Christian Doctrine of Subjection to the Higher Powers: And may every one of us practice accordingly; and in the Fear of God, so Peaceably, so Virtuously, Live under our Rulers, whilst we are in this World, that in the World to come we may Live and Reign with God for Ever.

FINIS.

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